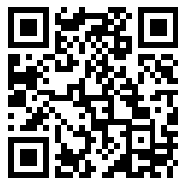

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39.28. c. 38.

RIMINI AND OXFORD:

OR,

THE MIRACULOUS PICTURE OF MARY,

AND

A DIVINE PORTRAIT

OF THE CHURCH.

DEDICATED WITHOUT PERMISSION TO PIUS IX.

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The attention of the reader is respectfully requested to the Advertisement of the **BIBLE AND THE PEOPLE**, at the end of this Pamphlet.



THE RIMINI MIRACLE OF A WINKING PICTURE,
IN SUPPORT OF
MARY WORSHIP, INTERCESSION OF SAINTS,
AND OTHER INVENTIONS OF ROME;
CONTRASTED WITH THE DICTATES OF REASON, AND THE SCRIPTURE DOCTRINE
OF ONE MEDIATOR.

“*Woman, what have I to do with thee?*”—JOHN ii, 4.

THESE were our Lord's words to his mother Mary, when he *refused to work a miracle at her ill-timed and improper request*. And if the Redeemer could not consistently submit to any family influence intercession or dictation, in the exercise of his divine mission, even when that influence was a request from his true mother, much less will he be swayed by the ideal Virgin of Rome, or the painted canvass at Rimini.

It is from a sincere desire to declare and vindicate the truth, to win back to the true fold any erring Catholic, and to provide the simple with an antidote against modern delusions, that this enquiry is undertaken.

The ministry of God's word, as a part of the Christian Church, is “the pillar and ground of truth,” the guardian of the mysteries of the gospel: and therefore, those engaged in it are especially bound to oppose error in all its varied forms of infidelity, and superstition; using in this contest no other weapons than that reason which the Creator hath bestowed, and that Revelation on which reason is to be exercised.

We shall not therefore “as the manner of some is,” call men's thoughts from the true oracle to some inferior and questionable guide;—telling

them to "rally round the Church," or giving as the most forcible reason, our affectionate exhortations against hearing or reading the errors we condemn: but shall rather seek to adduce those arguments which serve to build up enlightened conviction, and render men invincible.

This implicit faith in human exhortations, is the great stronghold of delusions, since it depends upon accident who shall direct us, if we shut our eyes, and seek some one to guide us by the hand. God's word is our lamp, Christ is the light of the world, the only true light; all else is of the nature of priestcraft and superstition, the very element of Popery, and is condemned by the Apostle Paul, who confined his instructions to the direct guidance of inspiration, that "our faith should not stand in the wisdom of men, but in the power of God." (i Cor. 2, 5.)

The infallible Church of Rome, is the growth of many ages, the accumulation of wealth, power, corruption and senseless superstitions, rendered respectable and gainful by the gorgeous burlesque of its buildings, rites and orders. It baptised heathenism; impressed the old priests and gods into the service of the Church: the image of Peter whose toes the Catholics have kissed off in veneration, was originally made for Jupiter Ammon: the office of the Pope, is the old Pontifex Maximus or High Priest of the Pagan religion, an office assumed by the Emperors. Constantine the Great was Pontifex Maximus of Heathen idolatry when he became head of the Christian Church. He was at once head of two systems, Pagan and Christian: and these two are amalgamated into modern Romanism.

The worship of the Virgin is but a repetition of the heathen Goddesses; so that the expressions about the ancient Goddesses and the blessed Virgin are sometimes so much alike, that it requires discrimination to distinguish between Heathen Poets and Sainted Fathers. *Diva* or Goddess, is a name common to Mary and the old Roman female deities.

I. We shall first notice the history and present state of this delusion of Mary Worship: and—

II. Notice those parts of Scripture on which it is pretended to be founded, and by which it is condemned.

I. The history and present state of this delusion of Mary Worship.

As early as the fifth century, * costly images of the Virgin with the infant Saviour in her arms, were made prominent amongst the other idols then placed in the Churches. In the early part of this fifth century,

* Mosheim.

Cyril and Nestorius, the former Bishop of Alexandria, the latter of Constantinople, headed two sects in a furious controversy as to whether Mary should be called "the Mother of God;" this title was condemned by Nestorius, but Cyril, with the help of Celestine, Bishop of Rome, assembled a general council at Alexandria, in A.D. 430., when twelve anathemas were hurled at Nestorius, for not calling Mary "the Mother of God." This was the second general council of the Church; and shews of how much value councils are.

The third general Council was called in the following year, 431, by Theodosius the younger; it assembled at Ephesus; Cyril presided; his rival was condemned; charged with blasphemy; degraded from his bishopric and driven into exile, in which his life ended:—all for not calling Mary "the Mother of God!"

In the tenth century, a time of universal pollution, when the vices of Bishops and Clergy equalled if they did not exceed the enormous wickedness of the most degraded heathens, the worship of the Virgin Mary was increased in solemnity and pomp; masses were celebrated to her honour; the "*lesser office* in honour of St. Mary, was instituted, and confirmed in the eleventh century by Pope Urban, in the Council of Clermont." In this age also, there were indications of the appointment of the Rosary and the Crown,—two services in honour of the Virgin Mary. The Rosary "consists of fifteen repetitions of the Lord's prayer, and a hundred and fifty salutations of the blessed Virgin."*

The devotees of this system are helped in this worship by the mechanical contrivance of the bead-roll: on these bead-rolls there are small and large beads; ten small ones, at the counting of each of which an *Ave Maria* is said; then comes a large bead, at which the Pater Noster is recited; but when arriving through all these tens to the crucifix joining the ends of the bead-roll, the *Credo* is said. These devotional bead-strings, are either Rosaries or Crowns (*Coronæ*) or Psalters, &c., according to the number of times the ten small beads for the Ave Marias, and the large one for the Paternoster occur.

The Right Rev. Richard Challoner, D. D., in "The Catholic Christian Instructed: *By Lawful Authority*," teaches, that "the Beads" "is a devotion consisting of a certain number of *Our Father's* and *Hail Mary's*, for obtaining blessings from God through the prayers and intercession of our Lady:" and he defends the absurdity of "ten Hail Mary's for one Our Father."

* Mosheim.

"The Rosary" he instructs us, "is a method of saying the *Beads*," so as to meditate on the incarnation, passion and resurrection of Christ.

It is divided into three parts, each part consisting of five mysteries, to be contemplated during the repeating of five tens upon the Beads: [i.e. each part contains fifty Hail Marys, and only five Our Fathers.] The first five are called joyful mysteries; the Annunciation, the Visitation, &c. The five next are called the dolorous, or sorrowful mysteries. The five last are called the five glorious mysteries; viz.—"the resurrection and ascension; the coming of the Holy Ghost; the assumption [or ascension into Heaven] of the blessed Virgin, and her *coronation*" [as Queen of Heaven.] The same "*Authority*" tells us, that "three tolls of the bell" are given "every morning, noon and night, in all catholic countries: and it is the practice of all good christians, when they hear these bells, to perform the devotion which we call *Angelus Domini*." The bell tolls three times (on each of the three occasions,) "with a short space between each time. At the first toll we say, 'The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost,' then we say the Hail Mary."* And so on, three times over, at each season, morning, noon and night: hence besides the Bead-roll worship of Mary; there is the Bell-toll worship, by which every true catholic in catholic countries, Hails Mary nine times a day.

Thus is the Virgin Mary incessantly besieged by this infallible and unchangeable Church; so that she can have no rest in Heaven; but must have her eyes and ears in every place, and always open, to see who counts his beads, and says hail Mary!

Besides these practices, implying that the so-called Mother of God knows all things, and lives everywhere, there have been equally absurd doctrines respecting her nature and character, maintained as the teachings of this infallible Church; as first, that she is St. Mary *ever a Virgin*;† and, secondly, that she alone of all women, was born pure; this notion is expressed by the term,—*Immaculate conception*: this distinction as to the Immaculate Conception of the Virgin Mary, is founded on the false doctrines of celibacy; and places God's curse on honourable marriage; puts asunder what God hath joined together; makes mothers harlots; and vilifies the divine institution of families and kindred.

* The Catholic Christian Instructed, p. 257.

† The doctrine of perpetual virginity is pretended, not only to save the character (!) of Mary; but to give a false glory to the blessed Redeemer: as if it would be sacrilege for another to be born of the same! So then, Christ did not stoop to our level.

But He, who was at the marriage of Cana in Galilee, and who created a helpmeet for Adam, and said, "be fruitful and multiply;" would make no such distinction as Immaculate Conception. In the twelfth century "about the year 1138, there was a solemn festival instituted in honour" of this pretence.*

Notwithstanding the Infallibility of this Church, the question still afterwards fell into debate, and gave rise to commotions, the Popes were appealed to and puzzled, because *both parties were strong*: and it was finally declared, that neither party was to condemn the other.

And so this grave question was left open, to be decided in this nineteenth century, by the present Pope; who, when in exile begged the prayers and advice of his Clergy, to aid his infallible judgment; and from the place of his ignominious retreat, he illuminated the whole world by the imbecile declaration that, Mary's conception was immaculate. Since which absurdity, the Bishop of this district prayed the Pope to place us under the protection of Mary, which was granted!

So that with all the honour of the Intercessor, her protection is a part of the Pope's patronage. He therefore rules Mary, as well as prays to her!

Before dismissing this melancholy specimen of priestly folly and presumption, we may remark upon the idolatrous homage paid to the Virgin.

"Our Lady's Psalter," or the Psalms accommodated to this Idolatry, is a work written by Cardinal Bonaventure, who is a canonised Saint of the Roman Church; it is sanctioned by a Bull of Pope Sixtus the Fifth; and was printed, with the authority of the Inquisitors, to the extent of twenty-eight editions, from 1476 to 1823.† The translation of one verse may suffice. Psalm 1.—"Blessed is the man who loves thy name Virgin Mary; thy grace will comfort his soul!" Thus are the Psalms of David parodied, that Mary may take the place of Jehovah. But this is our security, that if the Scriptures afforded any ground for this worship, Cardinals need not alter them to serve their impositions.

"Churches are *invariably* dedicated to God and the glorious Virgin Mary" (in honorem Dei et gloriosæ Virginis Mariæ). ‡

The works of Popish writers are generally inscribed to the glory of God and the Virgin. "The Monk devotes himself to God and the blessed Virgin;" and frequently God and the Virgin are thus associated; whilst

* Mosheim.

† Hart's Records, 265.

‡ Ibid, 268.

sometimes the Saviour is added in the third place—*Jesu item Christo*—praise to Jesus Christ also.

God is also invoked by her merits, and she is sometimes called *the only hope of sinners*. She is the most favorite Intercessor.

It may be supposed by some, that it is needless in these days to expose such folly; that Popery is greatly modified; but this is inconsistent with an infallible Church: nor is it the time to lay aside all warning, when but lately at York in broad daylight, a set of Bells was baptized, confirmed, and received extreme unction:—rites perhaps as useful to the Bells as to other subjects.

But it is in enslaved Italy that we must look for the perfection of these absurdities; for not only is the Virgin honoured here by having her name on baptized bells, she is honoured there, by live pictures: that move their eyes and blind the people. This wonderful trick is now established at Rimini in Italy, and forms a grand apology for the Holy Father's late conduct to his spiritual children! Surely, the Italians who love *art*, must be pleased with this artifice. It will heal all their wounds, and lighten their bondage. It will at least gild their fetters political and spiritual.

The following account of this late miracle, has been published in three Catholic Organs, (*"The Tablet," "The Catholic of Genoa," and "The Lamp,"* July 27, 1850,) it is by a faithful correspondent, dated Rimini, June 20, 1850.

The writer had been two days "contemplating the blessed image" and "collecting circumstantial details" from all classes of persons. "Yesterday" he observes, "I saw the Madonna, whose eyes are ordinarily turned towards Heaven, bend them towards the pious multitude," when *five parishes* were at the celebration of the mass: he "cannot *precisely* say that the look descended *as far as the people!* only it was *very* evident that the eyes *did* move downwards, and that ceasing to direct themselves to the vault of the Church, they fixed themselves perpendicularly *on the wall* situated opposite the altar. The Physiognomy habitually mournful had taken during *this* mass an expression of joy, *as if* she wished to dignify that she accepted the homage of all this multitude. Yesterday I was able to approach the altar so as to touch it," (the altar or the picture?—*Which* did he touch?) and "then I was again a witness of the movement of the eyes." (Afterward we find, that he stood close to for an hour, and she made no sign.)

* Hart's Ecclesiastical Records, 267-8

"There is not the means as *many* imagine, [very naturally] of any mechanical contrivance, like a statue with springs [the old method :] but the pupils which in the ordinary state are altogether open, raise themselves so high that at some moments they seem to disappear, and the eye appears all white. One *might* imagine that it is an effect of lassitude, for they say that after a long and sustained attention, the object appears to the fatigued eye to move and change. But what forbids all doubt is, that at the very moment when my *eyes* saw the prodigy, all round me saw it,—not before or after.

In the evening I wished to examine the picture *closely* and having obtained permission of the Rev. Fathers Missioners, I remained till the closing of the Church ; I was *then* able to touch the picture: *during nearly an hour which twelve other persons and myself spent in observing it, we no longer perceived any movement.* [They were too near.]

In the presence of a multitude of persons the triers (appointed for legal and solemn visitation) made the most minute investigation, at the close of which they *declared* that there was neither artifice nor *secret contrivance*, and that the fact could not be produced by the hand of *man*. These results are *notorious*. In the evening of the 18th, as several priests and seculars related to me, the Marquis of Pepoli of Bologna, not only saw the prodigy *with his eyes*, (!) but saw it in a manner so *sensible* (!) that his emotion *made* him faint away. On coming to himself, he took his watch from his neck, and suspended it on the picture, [what for?] where I saw it yesterday. Here are names and facts. "Hell and its agents may parody, insult and scoff," &c. (Hell will be very glad, and help forward the business.)

"It is true, that up to the present time, the miraculous cures have not been so numerous as some reports have stated." So there has been *some* lying in the affair.

But the most sceptical will be convinced, by the letter of the Bishop of Rimini to the Editors of the *Armonia*, in answer to a request for "official information."

"Rimini, June 24, 1850.

"The public testimony of persons of every condition, &c., renders worthy of ALL BELIEF, the movement of the eyes of our HOLY PICTURE of Mary, Mother of Mercy, a miracle which HAS NOT CEASED FOR FIFTY DAYS UP TO THE PRESENT HOUR.

"This extraordinary event is verified by a judicial enquiry, pursued in my Palace ; and the DOCUMENTS and proofs of the fact will be published in DUE time."

On this extraordinary case, we may make the following observations :

1.—Those who strictly examined give evidence of *no other fact* than that *they* cannot discover how it is done.

2.—There is no movement perceived, when the examination is close.

3.—The wearisomeness of looking so long, is admitted to be enough to make the people see any thing ; a little imagination would help them.

4. The fact of five parishes being there at once, shews how easily they might be deceived : for tricks of this kind pass off best before a crowd ; and fail on close inspection.

5.—The fainting of the Marquis, shews weak health or strong imagination.

6.—This writer says, he in vain watched for an hour when close to, whilst the Bishop of the picture, *said it had never ceased for fifty days ;* during which time, the writer and twelve others waited an hour in vain.

7.—Though infidels are said to have been converted, only believers were trusted to examine.

These observations relate to the evidence : but further, we may observe on the nature and meaning of the fact.

What if the eyes *did* move ? *What are we to learn from it ?* Persons' movements may be *misunderstood* ; it would be a more definite miracle were she to *speak*.

Thus this movement of the eyes—only *the white* was seen, we are told : now, *the white of the eye* has a peculiar significance.

We know of but three possible motions of the eyes, up, or down, or sideways : the movement up, might indicate astonishment at the people's folly : the movement down, would indicate shame at receiving the homage due to our God and Saviour. The sideward movement, might be *looking to see the strings*.

But taking the whole on the representation of these persons, and regarding the downward look as approbation, yet it is expressly said she did not look so far down as the people, but only *at the wall opposite*, and therefore, approved only of that—meaning to intimate the people are as senseless as stones, but not so innocent. And further, it is said her countenance is generally melancholy, but assumed joy on *that* occasion, as if expressing her pleasure with their worship : then we are to understand that she was *always before displeased with it*—because of her sorrowful looks. In like manner, since she usually looks up at the ceiling, is *she usually offended* ? Then it follows, that the Church of Rome has hitherto, in the general,

been displeasing to the Queen of Heaven ; and now, for a certain number of days only, is in her good graces. Such are the dangerous conclusions to which these melancholy absurdities lead their victims !

But the Pope's letter on this subject, is both a proof of how willingly he joins in such artifices, and of how fully the Romish Church is involved in Idolatry.

The absurdity and pestiferous superstition to which this Papal letter gives sanction, though not more ridiculous, is more blasphemous than the tale of the Winking Picture. MARY'S CORONATION, as queen of Heaven, is suitably celebrated in the Romish Church, by the title of the festival of "THE ASSUMPTION." It is indeed an assumption being founded only on the unblushing falsehoods and presumption of a lying priesthood.

"*The Lamp*," a Catholic periodical, "established by episcopal authority, and watched over by eminent divines;" gives the following account of this imposture, "from the French of Abbe Gaume."

The precise period of its institution, is not known ; it was not mentioned before the council of Ephesus, which by maintaining the title of mother of God, as belonging to Mary (in opposition to Nestorius) *authorized* and extended the devotion of the faithful towards her. In the following century the feast of the *Assumption* (with others in honour of the blessed Virgin,) spread through the empire of Charlemagne, and soon became a Catholic festival. It is a pious Catholic belief, founded upon *ancient* tradition current in the East : the *fact* (!) is thus related.

The Lord before calling his holy mother to himself, sent unto her the angel Gabriel, "it was then," says St. Jerome (*who knew nothing about it*.) that harmonious strains were heard," which were a sign to the Apostles, (*who have said nothing about it*.) that Mary was about to leave them. Redoubling at this *sublime* moment their tears and prayers—they exclaimed O thou who art our mother (*she was not their mother*.) abandon us not, for we are poor and weak, (*they were not so weak as to say this*.)

Mary assures them of her protection, and dies ; but after burial, lilies, instead of the body were found in the tomb, "that immaculate body, too holy to remain in the tomb ; angels, archangels, seraphim and cherubim, had borne on their wings, &c."

And now, after Mary has been crowned in Heaven, with all saints and angels and the Trinity joining in the ceremony ; she is crowned at Rimini, but the Pope does not condescend to be present.

But what pen can describe the triumphal entry of Mary into Heaven ? (*Not the pen of the Apostles, but of lying Priests*.) A saint of these later

ages says that after Christ had finished his work of redemption, the angels sighed for his return to Heaven ; repeating the words of David, arise into thy resting place, thou and the ark—the ark, that is Mary. (*So the saints quote and falsify God's word.*)

It was not enough for a cohort of angels to form her escort, the King of angels himself descended to accompany her, together with the court of Heaven. (*It should have been the court of Rome.*) The Son, meeting his mother, addresses to her these tender words, “ Arise, make haste, my love, my dove, &c.” (Cant. ii. 10, 11.) (*These words are addressed to a spouse, not to a mother.*) “ Come, thou shall be crowned.” (Cant. ix. 8.)

Thus, “ the virgin of Juda enters Heaven, whose queen she is.” After the blasphemous tale of Mary's coronation, and being placed on a throne, the loved daughter of the Father, the mother, and the Son, the spouse of the Holy Ghost, “ queen of Heaven and earth,” and the command to all to “ serve and obey her in all things,” the enquiry comes—“ from her high throne of glory, what is it that Mary does? Mediatrix of the human race with Jesus, she intercedes for us : her goodness and power unlimited,” &c.

This wonderful scene is *represented* (!) in the tracery of the fifth light of the east window of the church, lately dedicated to St. Mary, at Sheffield. And Pope Pius IX supports this impiety, in his letter about the Rimini picture ! But so little personal respect has he, for Mary and her miracles, that he would not pay her a visit at Rimini, to see her wonders ; he is satisfied with reports.

Not only does his Holiness indorse this miracle, and enforce this “ devotion and worship of the most Most Holy Mother of God,” but refers with approbation to “ the solemn pomp ” with which “ the Church celebrates the triumph of the Most Holy Mother of God, her assumption into Heaven.” Which are illustrations of the enormous assumption absurdity and blasphemy of the Pope on earth as he gives a license to *crown* Mary's picture.

2. We proceed then to examine, in the second place, what scriptures may be alleged for this practice, and what Scripture condemns it.

Here, it should be observed, as a maxim confirmed by all history, that the Church never gives a reason nor condescends to quote Scripture, when she has the power to enforce her doctrines.

And though in these times, and in this country, they must sometimes refer to the authority of Scripture, few do it so ignorantly and skillfully as the Church Doctors in support of Church doctrines. Generally, the most

absurd declarations are made, and the slightest reasons adduced: sometimes the authority of the Church is referred to, as sufficient—then, as if limping on that foot, a text of Scripture is dragged in by inquisitorial power, and tortured into confession.

This mixed metaphor and “blessed assumption,” was beautifully displayed lately at the opening of St. Marie’s Church, Sheffield. When, for instance, describing the consecration of a church, the chrism or unction placed on the altar, was called by the Right Reverend Bishop, “that chrism which was formerly put on the brow of God’s Priests and Kings.” But he forgot that an altar has no brow, and is neither a priest nor a king. And further, in this ceremony we are instructed that a bone or relic of some saint, is placed under the altar, “in allusion” to a vision in the Apocalypse. But this is a very *distant* allusion; for John saw no *bones* there, but the *souls* of them that had been slain: and, therefore, the best “allusion” would be, some Protestant ashes, that the invocation of saints might ever go on with power—“how long, oh Lord, holy and true, dost thou not judge and avenge” thy servants! (Rev. vii. 9, 10.) The immaculate conception of the Virgin was proved on the same occasion, by the *assertion* that she belonged to a new order of creation, and, *therefore*, did not belong to the sin-stained order of Adam! Whilst the Right Rev. Bishop, not only asserted “Mary’s high position in Heaven, and her all-potent influence with God for the forgiveness of sins,” but declared that from the instant after Mary was told a “sword should pierce her own soul also,” “from that moment, Mary was associated in all the sufferings of her blessed and divine Son. She partook, from that instant, in all the works of his redemption.”

Mary, no doubt, felt for her Son and Lord, but she could no more share his work of redemption, than the Apostles who were also baptized with his baptism of suffering.

But what can describe the triumphal entry of Mary into Heaven? (*Not the pen of Apostles, but of lying Priests.*)

The only other perversion of this kind we shall notice, is the misuse of our motto, which was exhibited by the Right Reverend Preacher on the same occasion, Appealing to the members of the English Church, and pointing out their sad divisions, he thus invited them home. “Here, on bended knees, offer your souls to God, under the protection of her, to whose honour this house is dedicated. (*i. e.* Mary.) Separate not till you have implored the assistance of Mary the Mother of Jesus, whose powerful interest and mediation through her divine Son, was so elegantly descanted

on (by the Bishop) this morning. Separate not without having on bended knees implored her aid, *her powerful intercession with her divine Son*; forgetting not, that *as at her request* he worked his first miracle, so for you my brethren, who differ from me in faith, he will work a miracle of grace on your regard, if you will but implore the protection of Mary." This means, in plain terms, that as Christ worked his first miracle at Cana, in Galilee, at Mary's request, so he will on the same condition receive back erring Protestants. The short answer to this, and for most persons a sufficient exposure, is this simple fact, *that Christ did not work that miracle at Mary's request, but refused to do it at her desire.*

And here observe, how the Roman Church has dealt with the Bible : as long as she could, she hid it from the people : and murdered those who translated it : but when obliged to compete with Protestant Martyrs, she next made a translation of her own, with a few convenient alterations ; and added notes which falsified and spoiled the text ; so as to give people a candle and put an extinguisher upon it : and finally her preachers and writers, continue to misquote and misapply the Bible, in order to put the best face on matters.

The passage just referred to, is a signal instance : the whole is palpably falsified, to build up Mary-Worship. Now, if the Church have the authority they pretend, they need not quote scripture ; but since they virtually give up that authority by quotations, let them not make God a liar, by altering his word of truth. Read John ii, 1-9. Here then " he manifested for *his* glory," not *hers* : the conversation between Mary and Christ was private ; but is made public in the gospel for our sakes. This undoubtedly is a rebuke of Mary, though a gentle one, teaching her that her authority and influence as a mother, did not extend to our Lord's spiritual mission. Indeed, it is true even of common life : a lawyer would not consult his mother about his legal business, however much he might regard her with reverence and affection. So Christ plainly taught :—I have nothing to do with thee in these matters. And it was fitting that the blessed Redeemer himself should administer this lesson ; and leave it on record as a warning, that he knew no man after the flesh ; that his kingdom was not to be corrupted by the weak principles of family connexions. "*My* time is not yet come"—*your* time is *not my* time. Woman, what is there common between me and thee in these matters ? *No !* he waited and would not do it, till his own hour was come. That he might plainly act independently of his mother's suggestion. " Draw out now" at *my* time ; not for another.

Herein is displayed the omniscient wisdom of Christ, who allowed certain facts to occur and be recorded,—facts which few could understand at the time ; facts which it may be, seemed harsh even as this ; but which waited there, till some monstrous error should arise, and then the force of these facts is felt, as this saying confronts the idolatry of Rome,—“ Woman, what have I to do with thee ?”

The Bible is equally wonderful for what it records, and what it omits ; it records these silent facts, to speak out in future ages against delusions which God alone foresaw ; and it omits every circumstance that could in any way foster these delusions. Thus Mary is not only rebuked, and the perfect independence of Christ from all *family* influence declared ; but both Joseph and Mary are intentionally thrown into the shade. Mary and Joseph had no active share in setting up Christ's kingdom. Joseph appears to have died before the Redeemer, he was living with Mary as her husband certainly for at least twelve years after the Saviour's birth, (Luke ii. 42. &c.) and in virtue of this, was ever referred to by the Jews as the father of Christ, as well as of *those sons and daughters which were born to him and Mary* ; for she was the mother of a family : **MARY THE EVER HONOURABLE MATRON !** (Matt. xiv. 53-56.)

The reference to “ the Carpenter ” as the father of this family, implies that Joseph was well known as living then, he and Mary being the father and mother of those sisters and brethren. So that Joseph and Mary lived as husband and wife for at least thirty years, and had a large family.

These facts shew that it is a base, unsocial and monkish falsehood of the Church, to speak of Mary as “ *ever a Virgin* ;” whilst the omission of all miracles by her, and the refusal of Christ to submit as a Messiah to her suggestions, proves that she was *never* an Intercessor. It is the second Roman gospel, that makes Mary powerful ; in *the true gospel, she does no miracles* ; but now she is dead and gone, her pictures can do what she never dreamed of.

The omission by the Evangelists of all extraordinary honour and miraculous power, as belonging to Mary, shews that she was never intended to occupy that place into which Rome has thrust her. Whilst the other facts recorded of the Saviour's conduct as a Messiah towards her, rise up now in condemnation of Roman legends.

By the same rule, we have recorded another fact, equally subversive of Popery, which might lie in the Scriptures for centuries before it could be applied—“ Peter's wife's mother lay sick of a fever. (Matt. viii. 14. Mark

i, 30. Luke iv. 38. 1 Cor. ix. 5.) Well, what of this? Why, **PETER WAS MARRIED**, and therefore the Pope and his clergy are not his successors, who forbid the clergy to marry. Yes! this one fact unmasks their hypocrisy, and denounces, with divine eloquence, those unnatural vices, seductions, and crimes, following from this Popish overthrow of God's ordinances.

The doctrine which our Lord taught by this instance of his mother, that his kingdom was not an affair of family connexions,—was seen both in the fact that his own brethren, the children of Joseph and Mary, did not believe on him: and also, in the case of the mother of Zebedee's children. (Matt. xx. 20-23.) It is not mine to give these blessings as family favors; they are bestowed according to other principles,—faith in me. Not merely to please the natural fondness of earthly mothers; but suitably to the will of my heavenly Father.

The very clear *DISTINCTION between the Redeemer's universal office and his private human relationships*, is given again by himself in answer to his mother, even at the early age of twelve years: he was subject unto Mary and Joseph, in other things, not in these—he had a Father in heaven, whose will alone was to be regarded; not his mother on earth. It is to be given to them for whom my Father intends: *he never introduced Mary into his discourses; neither did the Apostles*: the Romish Priests introduce no one more frequently. The earliest instance of this repudiation of Mary from all share in his great mission, is recorded in Luke ii. 41-50. They understood not this saying *then*; but they would understand it afterwards; and we well understand it now. My father and mother seek me!—How is that? did ye not know better,—that I must be about the business—not of Joseph nor of Mary, but of *my Father*?

Should you not then still regard it as a blessed privilege to have been the mother of Christ? Yet Christ himself tells you what is better: “Blessed is the womb that bare thee: Yea, *rather*, blessed are they that hear the word of God, and keep it.” (Luke xi. 27, 28.) Thus, by all possible means, the Redeemer repressed all this carnal tendency towards the exaltation of Mary. We know well enough how to become the mother, the brother, the sister, or father of Christ: he himself has told us how—and it is recorded in three of the gospels, (Luke viii. 19-24, Mark iii. 31-35, Matt. xii. 46-50.) “Then one of them said to him, behold thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said, **WHO IS MY MOTHER?** and who are my brethren? And he stretched forth his hand *toward his DISCIPLES*, and said,—Behold

MY MOTHER, and my brethren ! For whosoever will do the will of my Father, which is in Heaven, the same is my brother, and sister, and mother." (Matt. xii. 46-50.) Would you then honour Christ's blessed mother?—Go not to the Pope's daub, at Rimini, but to some poor believers, widows, orphans, distressed, and what ye do to one of these, is to Christ and his mother.

Would you be related to Christ in such close bonds of tender sympathy yourself?

Here then is that blessedness in reserve for every one : are you advanced in life, and do you wish for a tender and powerful son, in your declining years,—believe in Christ, you are his father, his mother,—he is your son, and will take care of you : are you in middle life, and do you regard as a great blessing a true and loving brother? Let Christ be your stay, and there is a friend that sticketh faster than a brother. And so we shall all be related to him and to one another—that is indeed "the happy family."

May he now look down and say of us—behold my father—my mother, my brethren and sisters !

We will not come down from this exultation to enter further minutely into the legends of Rome—how that when Mary was about to die, the Church was in tears ; and the Apostles weeping, feared to lose her powerful protection : but received assurances of her continued favour ; how she triumphed in the blessed *assumption*, as she ascended into Heaven and became the beloved of the Trinity, the adored of angels, and the crowned queen of Heaven : it is enough to shew how frail a reed is this to lean on, since she stayed not after Christ to protect the Church ; but *had to be protected herself*,—leaning on the arm of the beloved disciple. (John xix. 25-27.) This is the most touching scene in all history. Here *the veil* was thrown over Mary ; she appears but once afterwards, and that in the company of her protector, John : (Acts i. 13. 14.) till she is insulted by being impressed into the service of the harlot of Rome ! Her pictures are placed where she would be ashamed to stand :—pictures rather of the painter's fancy, and not of Mary, whom they never saw. No, they have not Mary in their service ; *she* would not stand up for the rude gaze of blood-stained heroes of chivalry, and designing priests : she was ever retiring and modest ; loving and lovely ; bowed down with the double weight of a sacred favour, and a hallowed sorrow : she went home with John, till she went home to Jesus. And now he wishes that we should so trust in him, as to become his mother, his sisters, and brethren.

The mercy of God in favouring the world with a means of instruction and salvation, is equalled by the wisdom exhibited in those instructions; by which indeed the gospel is distinguished from all false religions, as clearly and illustriously as a star shining through a cloud. The peculiar feature of the wisdom here displayed, consists in the simplicity of the gospel; its saving truths will neither overtax our understanding, nor burden our memories: a human religion, invented or embellished by Priests, swells into a large system of intricate observances: ceremonies, days, feasts, fasts, washings, bowings, &c., with varieties of objects of reverence and worship; degrees of priestly rank and power; specific actions, according to legal and arbitrary rules, of when, how, and how much;—like a complicated table of weights and measures: prescribing the clothing of the priesthood and the diet of the people, the whole being like an almanac of the olden sort, in which so many things are to be noticed.

In opposition to all this, the gospel lays down a few simple principles easy to be remembered and applied: and as one grand central truth, by which all others may be learned and tested, we have CHRIST AS THE SUN, to throw light on everything else; and to keep the whole system together, by the true principle of attraction:—whatever does not revolve harmoniously around this central luminary, is no part of God's solar system. Whatever obscures or hides his beams, is a disturbing force, and a sacrilegious intrusion.

This simple truth, includes one sacrifice, once only offered; one true Priest offering himself; one sole master, one sole mediator: in other words a complete Christ, a perfect salvation.

This plain Bible doctrine is "the axe laid to the root of the tree" of superstition, spiritual power and delusion; "*wickedness in high places,*" *built on ignorance in low places.*

It raises every man, it exalts every man's Saviour: for Christ's honour is our freedom. This is the only "liberty, fraternity, equality," by which the Son makes us free indeed: having one Master, whilst we are all brethren:—one Saviour, by whom we may all be redeemed.

And whereas, for other systems, we require many books, and rules, and authorities, with priestly guidance in them all: in this true system of God, we need only one single verse or truth,—not as a form of sound words, but as a seed of living principles: let this be digested, and it shall give such vigour to our entire spiritual nature, as to create a charmed life, invincible against all spiritual plague and pestilence.

This is no rosary made by a Priest, no amulet or charm, blessed by an impostor, and sold for half a crown, to bind round your arm, or carry in your bosom; but God's own truth of consolation and power treasured up in the heart, as the vigorous life-blood of immortality.

These charms are scattered all over the N. T. and any one of them properly employed, would serve as a clue to lead men out of the most intricate labyrinth of error, framed by ingenious Priests as a mystery of iniquity. Such charms are the following—"I am the good Shepherd, the good Shepherd giveth his life for the sheep." (John x. 11.) He himself giveth it, it is not given by Priests: "he laid it down of himself." "Whosoever shall call on the name of the Lord, shall be saved." (Acts ii. 21.) It is not the name of OUR LADY, but the name of OUR LORD: and "that same Jesus whom" the Jews "crucified, is both LORD and Christ." (Acts ii. 36.) "Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given amongst men, whereby we must be saved." (Acts iv. 12.) Our Lord himself says, "I am the way, the truth, and the life, no man cometh unto the Father, but by me."

"For there is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for us." (1 Tim. ii. 5, 6.) "Other foundation can no man lay, than that which is laid, which is Jesus Christ." (1 Cor. iii. 11.)

"Jesus was made a surety of a better testament,"—"Wherefore, he is able to save to the uttermost them that *come to God* by him, seeing ~~HE~~ *ever* liveth to make intercession for us:"—"who needeth not daily as those High Priests (Jews and Romanists) to offer up sacrifice, first for his own sins, and then for the people's: for this he did *once*, when *he offered up himself*." (Heb. vii. 22, 25, 27.) This offering was by himself, not by Priests, who crucify him again in the Mass, and offer up continually what God hath not required and will not accept. Nor will any other intercessor be more pleasing to God, than any other sacrifice; the first is an insult to the Saviour; the second to God the Father, who himself provided a ransom in giving "His only begotten Son." Who, unlike the Priests of Judaism and Romanism, offered *once* only:—"but this man, after he had offered ONE sacrifice, for his sins, for ~~EVER~~ SAT DOWN ON THE RIGHT HAND OF GOD." *Not on the Roman Altar.* "For by one offering he hath perfected for ever them that are sanctified;" and "there remaineth no more sacrifice for sin." (Heb. 10, 14, 26.) Now because Christ was a perfect sacrifice, he is a perfect intercessor: and it would be strange, if he who

came as a friend of sinners, between us and the Father, required some friends between us and him! "Having therefore brethren boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which HE *hath consecrated* for us, through the veil, that is to say his flesh, and having a High Priest over the house of God, let us (*not stand afar off*, for Priests and saints to come between, but draw near with a true heart, in full assurance of faith." (Heb. x. 19, 22.) "Cast not away therefore your confidence, which hath great recompense of reward." (Heb. x. 35.)

We require no reconciliation to any pretended Church, nor the help of true or false saints; nor the conjurings of ignorant or designing Priests; since, "being justified by faith, we have peace with God, (who is greater than the *Church*,) through our Lord Jesus Christ; *by whom also we have ACCESS* by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. v. 1, 2.) "Being justified by his blood, we shall be saved from wrath through him, for if when we were enemies, we were reconciled to God, by the death of his Son, much more being so reconciled, we shall be saved by his life." (Rom. v. 9, 10.) "Seeing then we have a great High Priest that is passed into the Heavens; Jesus the Son of God, let us hold fast our profession. Let us therefore (not tremble in the distance, and invoke Saints, or Priests, or Churches, but) come *boldly* unto the throne of grace, that ye may obtain mercy, and find grace to help in time of need." (Heb. iv. 15, 15.)

Do we then honour the Father, as we thus honour the Son, by gratefully living up to these our privileges? "Hitherto ye have asked nothing in my name, ask, and ye shall receive, that your joy may be full."

This is the truth, that makes us free from the trammels of superstition; from the spiritual, political, and pecuniary bondage of a Priesthood, from the fear of hell, and from the bondage of sin.

"If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect?—shall God, who justifieth them? Shall Christ, who died for them?—yea rather who is risen for them, who is even at the right hand of God, (not to be interceded with, but) but to make intercession for us."

This is the all-sufficient defence of the Christian, provided by our Father in Heaven; to add anything else, is blasphemy and unbelief.

THE ONE TRUE CHURCH.

EPHESIANS iv. 4-6.

THE main difficulty in understanding religious questions, arises not from the nature of the subject, but from human inventions; creeds added to creeds, orders and forms accumulated, till religion like common law, is become a mass of human precedents instead of divine precepts.

Thus, when we enquire after the way of salvation, we are told of THE TRUE CHURCH, this or that ecclesiastical organization, as "THE Church," beyond the pale of which salvation is impossible.

Such a principle is not to be found in any part of the Scriptures. *We find that MEN ARE SAVED BEFORE THEY OUGHT TO ENTER A CHURCH*:—the Lord added to the Church, (i.e. the association of believers at Jerusalem,) daily THE SAVED ONES:—not those who were to be saved, as our translation reads, and as Priests would pretend;—but those actually saved beforehand.

The doctrine of ONE CHURCH, as an organization or extensive ecclesiastical society, is an invention and imposture: associations of believers are called CHURCHES in the Scriptures, and each society is regarded as a Church.

Nor were the whole of the Churches ever reckoned as ONE *out of regard to their union with the Apostles*; but all Christians of whatever name or place, form one Church from their union with Christ. When Priests therefore, whether Anglo-Catholic or Roman Catholic, declare that there is but one Church, as united to Rome or to the successors of the Apostles, they must wish men to forget the New Testament, where we find *many true Churches*, even in the Apostles times.

Paul speaks of his "teaching every where in *every Church*;" i.e. every society of believers; not of Priests nor Apostles, nor their successors, but the **LAITY ARE THE CHURCH**; *the modern falsehood is, that the CLERGY ARE THE CHURCH*, to whom the Laity are in bondage.

Thus we read of "**ALL Churches of the saints**;" (1 Cor. xiv. 33,) not of canonized dead men, but of living believers.

The same Apostle speaks of "the whole Church coming together in one place," (1 Cor. xiv. 23,) which plainly means, not all Christians in the world, but all the members of one society; and that whole Church was composed solely of lay members. So *another* Church at Antioch, was "gathered together," (Acts xiv. 27) to hear the statements of Paul and Barnabus; that Church was also a society of lay-people; and not composed either of Apostles or Clergy.

Thus the Apostles, always distinguish between themselves and the Churches; but apostate Priests and Clergy, call themselves the Church—a mere Clerical Association.

Another Church at Jerusalem, (Acts xv. 4) is distinguished from the Apostles and Elders, *who form no essential part of a Church*: for Paul and Barnabus, "were received of the Church, **AND** of the Apostles and Elders." This is "the Church which was at Jerusalem," (Acts viii. 1) there were other Churches in other places.

There were "the Churches in Asia," "the Church in the house of Aquilla and Priscilla; (1 Cor. xvi. 19) the Church in the house of Philemon;" "the Church in the house of Nymphas" (Col. iv. 15.) "John wrote to the seven Churches in Asia;" (Rev. i. 4) indeed a great deal of the Acts and Epistles must be quoted, if we would adduce all the evidence of the **NUMEROUS "Churches of Christ,"** (Rom. xvi. 16) existing in the times of the Apostles. It is the lying Church of Rome, and its imitators, that *pretends to be one*; and the only one.

These various bodies of believers, constituted separate and complete Churches; and they were Churches independently of any governing orders, which formed no part of a Church.

The false Church, is one in the Pope, or in a pretended Apostolical succession: the true Churches, are one in Christ.

This is the true oneness of the whole number of the faithful;—not being joined to the same outward communion—but each member being related to the head, "We are built up (into one temple,) in Him." (Col. ii. 7) "to whom coming as unto a living stone—ye also as lively

stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable unto God by Jesus Christ." (1 Peter ii. 4, 5.) So then the Laity are the true Priesthood, and are one temple or house by connexion with Christ, and not by connexion with "Holy Orders."

It is "Jesus Christ himself, in whom all the building fitly framed together, groweth into a holy temple in the Lord: in whom ye also are builded together for a habitation of God, through the spirit." (Eph. ii. 21, 22.)

It is in relation to him alone, that the many Churches are one: because he is the "head over all things to the Church, which is his body." (Eph. i. 22, 23;) and is *one*, because inhabited by his one Spirit; presided over by one head, that is Christ.

This great truth is altogether subverted by those who place the unity of the Church, in connexion with Priests, or ecclesiastical bodies of whatever sort. These men put themselves in Christ's place; and teach that none are saved who do not come unto them: Christ says, "come unto ME." Priests transubstantiate the "one body" the Church, into one fraternity of ecclesiastics, *their* true "visible Church," without which are dogs and sorcerers, heretics and schismatics.

This delusion of one visible Church, has been the curse of Christendom and the scourge of mankind.

It is still longed after by two parties, one for love, and the other for tyranny; but both are equally following after an Anti-Christian delusion: nay, after Anti-Christ itself; for the *true Anti-Christ is the one visible Church*; which has taken Christ's place.

It assumes the monopoly of salvation, and calls itself *the Ark*; forgetting that Noah and his family were the Church, and that the Church then was not the Ark, but saved inside the Ark: which Ark is Christ, in whom alone we are one, and by whom alone we are saved. And as we have already observed, neither Apostles, nor Bishops, nor Clergy, of whatever name, form as such a part of the Church: they may tyrannize over, or teach the Church; but the body of believers as believers only, are the Church. Otherwise, if the ministry formed an essential part of the Church, a Church could not be without a Pastor; nor a diocese without a so called Bishop: since the absence of these officers would destroy the Church, if they were essential to it. And in Heaven, where Christ will present to himself a glorious Church; there will be neither Popes, Cardinals, Priests, Archbishops, Bishops, nor Pastors; but surely there will

be a true Church there; and consequently these form no part of the Church. Though, in ecclesiastical language, they form the whole and the only Church.

This doctrine, that the Church is composed of men, *as believers only*, and not as officers, was taught long ago, by "the ever-memorable Mr. John HALES, of Eaton College."

"Marks and notes to know [distinguish] the Church, there are none, except we will make true [honest] profession, *which is the form and essence of the Church*, to be a mark. And as there are none [other marks,] so it is not necessary there should be. For to what purpose should they serve? That I might go seek and find out some company to mark. This is no way necessary. For glorious things are in the Scriptures spoken of the Church: not that I should run up and down the world to find the persons of the professors; *but that I should make myself of it*. This I do, by taking upon me the profession of Christianity, and submitting myself to the rules of belief and practice delivered in the gospel, *though besides myself I knew no other professor in the world*."

So he would join the Church, by joining Christ, though he never saw or joined himself to other Christians: honest profession of Christ alone, being membership of his Church. This is our relationship to the one invisible Church. But "the Church, as it imports a visible company on earth," (observes this writer,) "is nothing else but the company of professors of Christianity, wheresoever dispersed in the earth. To define it by monarchy, (Popery,) under *one visible* head, as of novelty crept up, since men began to change the spiritual kingdom of Christ to secular pride and tyranny; and a thing never heard of; either in the Scriptures, or in the writings of the ancients. GOVERNMENT, *whether by one or many, or howsoever*, if it be one of the Church's contingent attributes, it [that] is all; CERTAINLY IT IS NO NECESSARY PROPERTY, *much less comes it into the definition and essence of the Church*. I mean *outward* government, [by certain priestly orders,] for as for *inward* government, by which Christ reigns in the hearts of his elect, I have no occasion to speak [here]."

This incontrovertible doctrine, that the Church consists not of any orders, that it is composed of the Laity and not of the Clergy; that it consists in union by faith to Christ, and not in union with an ecclesiastical body; at once nullifies all clerical pretences; breaks up the priestly fraternity, as a grand imposture; exposes their pretences about the non-validity

of sacraments by the unauthorized ; and gives a direct road to Christ, open for all men, whereby each may eat the true sacrament, which is living on Christ,—the bread of life :—a real sacrament that may be expressed by the symbols Christ has appointed,—symbols which any Christian may administer to those who are willing to receive it from his hands.

This incontrovertible doctrine, takes the sting out of a Priestly interdict and excommunication ; since Christ alone, can excommunicate from himself : it shivers into atoms the charges of heresy, and schism, ignorantly brought by Priests against those who leave them,—making a hole in the Priest's coat quite another thing to rending the coat of the Saviour.

It abolishes all pretended penances, *and reconciliations to the Church*,—the invention of avarice and tyranny ; and teaches that there is one grand reconciliation, to God our Father by the precious blood of Christ our Redeemer.

Thus would “the truth make us *free*,”—“and if the Son make you free, ye are free indeed ;” for his gospel is a perpetual indulgence for all sins against the one visible Church, or fraternity of spiritual lordlings.

And thus far we have seen, what we are *not to seek*, as the one true Church, namely a company of ecclesiastics, who are not, and never were, either the Church itself, or an essential part of it. That there is not one visible Church, except the synagogue of Satan, but many Churches of Christ, which are one in him.

He, not systems of government, is the only uniter of the Churches into one. And therefore, the way to enquire after the true Church, is to enquire after Christ ; by joining him, we join all true Christians who are found in Christ.

This is a spiritual union ; and is entered into by imbibing the elements of Christianity.

The bonds of this union are enumerated in Eph. iv. 4-6. “There is one body and one spirit, even as ye are called in one hope of your calling : one Lord, one faith, one baptism ; one God and Father of all.”

We shall (1) briefly notice these principles of unity, as being the scriptural doctrine of the one Church, in opposition to the ecclesiastical unity of one visible head or society : (2) next explain the physical emblem of one body ; and (3) finally deduce some of the conclusions arising out of this doctrine, as applicable to the present times.

I. The elements of Church unity here laid down, are of a spiritual, not of an ecclesiastical nature ; referring wholly to our relations to God by

Christ; not at all to our relation to God or to one another through any human society.

It is scarcely necessary to do more than to give a brief explanation of these five cords, which bind the Church into one; that this simple exposition of Scripture may put to shame the vast amount of misdirected industry, false reasoning, undigested and indigestible learning, which have been "vainly spent" in seeking after that calf of Dan or of Bethel—the one visible Church.

First, the tie of the true Heavenly society is, that of "one God and Father of us all." In other words, the Church is one great spiritual family, the children of God through faith in Jesus Christ. In a more distant relationship all men are by creation, "God's offspring;" and hence the unity or brotherhood of mankind, because he "hath made of one blood all nations of men;" this does not destroy the distinct independence of nations, binding them under one central earthly potentate, but unites them in the bonds of amity and brotherhood, and renders more obligatory the rights of equality and dues of common justice.

So the redemption by one blood, and adoption into one family, has no other relation to the various bodies of Christians, than to make all one in their reconciled Father, whilst they are distinct and equal in their respective societies: owing mutual affection to each other, but submission only to their God and Father.

The second point of unity is, one baptism: that is, one introductory or initiatory education; in the school of Christ: being baptized with that baptism wherewith he was baptized, and with which he baptizes. The severe discipline of Christ's yoke; and taking *his name* as that of our great teacher.

The baptism so much insisted on in Paul's Epistles, is of the same kind, as the crucifixion, he enforces; the circumcision he recommends: done not by the hand in the flesh; but by the spirit in the soul. He does not set aside our Lord's institution of a symbolical water-baptism; but places as the reality—the baptism of the spirit. This is a baptism done inside, and not outside;—"the like figure whereunto even baptism doth now save us, *not* the putting away of the filth of the flesh, *but* the answer of a good conscience towards God." (1 Peter iii 21.) Not the washing of our bodies, but imbuing our souls with Christian principles.

"For by one spirit, we are all baptized into one body; and have all

drunk into one spirit :” (1 Cor. 12, 13.) it is by imbibing Christ’s spirit, that we are baptized or initiated into his body, the Church.

The one baptism here mentioned, does not mean *one form of a rite* ; nor a rite administered by one order of priesthood ; for none of these have *one* baptism ; since in Rome and England, any layman, or female, may, in case of necessity, administer baptism, which stands for good, as much as the Priest’s, so they have three baptisms. But the one baptism here, is what Christ administers, who baptizeth with the Holy Ghost. And it includes all the elements and influences of Christian education and discipline ; we have one baptism, or school training :—one family, *educated on the same system* : this is the third element of oneness, or mutual tie in this great community—the Church. We go to the same school.

The third principle of unity in this great society the Church, is “one faith :” not one creed ; not one set of words ; but one object of confidence and hope : the same way of salvation, namely, justification by faith in Christ. Not a blind implicit following of Priests ; but following Christ with our eyes open : not merely hoping for pardon through his death, but also sharing in his resurrection ; becoming so allied to him, that we are crucified with him to the world, and live with him unto God. A faith which results in gratitude and obedience ; which worketh by love ; not only laying hold of pardon through the atonement of the cross ; but becoming the well-head of a new spiritual life. This community then is united into one body, thirdly by one common faith ; salvation by the same gospel of God’s grace.

And this leads to the next element of union ; one Lord ; affectionate service to the same master, who died and rose again, that he might be the Lord both of the dead and of the living : that he might afford to us those grounds and motives, by which his love should constrain us thus to judge, that we are not to live to ourselves, to gratify our own earthly principles, but to him—being made conformable to his death and to his life. Thus are Christians one, inasmuch as they swear allegiance to one sovereign, which constitutes them one society or holy nation.

Finally, they are one body or community, as having “one hope of their calling ;” as looking forward to the same city ; emigrating towards a “better country,” to settle there for ever. They sing the same song on the road—“Heaven is our home !”

Never, therefore, was a society more compact and united, by common principles : no outward union can equal the closeness of this alliance.

A nation is one, as the inhabitants belong to it by birth : as they are educated in the same nationality of customs, manners and sentiments : as they have a proud reliance on the greatness of their country ; its wise institutions, just and powerful laws : as they are attached in true loyalty to its sovereign : as they look forward to its increasing happiness and security, the inheritance of their children.

But these moral ties of nationality, constituting one great people, are enlarged, elevated and purified, as employed in building up one great community for Heaven.

These are all the elements of unity which the Bible recognizes ; everything beyond them, is the invention and imposition of man. This is that true unity, which *never can be violated* ; Christ's body, the Church, is never dismembered ; it is not in any way affected by the divisions, or sections of human alliances : his Church is one in him ; one by spiritual principles, hopes and allegiance, and is made up of those who truly believe, in whatever nominal Church they may be found ; or even if in no Church on earth at all.

II. The result of these uniting elements, is represented by the physical symbol of *ONE BODY* : this emblem we shall next consider.

Enough has been already said in the commencement, to guard against the delusion, that this one body, is one ecclesiastical fraternity ; or brotherhood of spiritual monopolizers. It means the united order of true believers ; the real "*society of Jesus*,"—not of the Jesuits. This society of Jesus, is one, not by direct relation of the members to each other ; but by their common relation to him, as the centre, around which they form the circumference.

This "one body" then is the emblem of a spiritual, not of an ecclesiastical, corporation. It is bounded by no geography nor verbal creed ; but is co-extensive with men's love to Christ. They who have his spirit, are members of his body.

This holds true universally, that is a part of our body which is animated by our life or spirit. Not our clothes which we put off or on : but that which forms part of our living frame. Now a body is one, by means of the animating principle or life, acting through the organization which God has created. If the spirit departs, the body is no longer one ; but dissolves into a myriad particles. With the spirit, it is one ; without the spirit, it is many.

Physical objects may be variously regarded, as one or many ; *their unity*

is simply a creation of the spirit; in themselves they are infinitely divisible; in our conceptions they are one. An army is one, because we so name an assembly of men; but really it is many, as composed of regiments and individuals; each of which is composed of countless atoms.

What then is it that collects these scattered elements into one? It is our spirit, by imagination, that makes an army one: it is our life that makes the body one:—the principle of life and growth associated by the Creator, with the framework or organization of our physical nature. This is the selecting agency that draws to itself the surrounding dead and scattered elements, uniting them into a living whole.

And life, which departs on the departure of the spirit, is that power of attraction which holds together particles that would otherwise separate from each other.

So it is with the Church; God has established the organization of the gospel, with which the spirit of Christ is associated as the quickening power, ("the second Adam, is a quickening spirit;") and this attracts and gives life to those who were formerly dead in trespasses and sins: thus do they, by the selecting power of life and growth, become parts of the one body of Christ, by his one spirit. —

As a tree is one living thing, one by virtue of that life and germ, which selected from the air, earth and water, the dead elements; giving them definite shape and unity, by the one law of vegetable life.

Besides this principle of attraction usually called life, which acts through a definite model, mould or germ, collecting into unity and preserving in the same—the materials constituting one living body—there is another sense, in which the body is one, by **THE PRESIDING WILL OF THE SPIRIT**.

Thus an army is one, as directed by one commander, enrolled for one sole purpose; it is a body inhabited, presided over, and moved by the authoritative counsels of the superior in office.

A building is composed of so many fragmentary stones, pieces of timber, mortar, &c., but these are moulded into shape and unity, forming one magnificent edifice, embodying the taste and genius of the architect, who alone created this unity. So the Church is God's building; made out of stones rough from the quarry of nature, but polished and fitted into a temple by the one spirit.

The same oneness from a presiding spirit, is obvious in all the laws of nature, the mutual adaptations or harmonies of the various objects in

the visible creation. So that all the elements and processes at work in the world, being numerous wheels, form one harmonious machine; whilst if we pass beyond to take a wider view of things, the whole machinery of this world, is but one wheel in the chariot of Jehovah, in which he rides sublime through his infinite dominions.

What then renders all this fair variety of things throughout the universe, but one compact system, to be embraced in a consistent human science?

It is the presiding power and wisdom of the universal spirit, animating the whole frame of things; marshalling all worlds, balancing the elements by settled affinities; framing from the original chaos, that kosmos which entrances all beholders in proportion to their intelligence.

In like manner the whole Church is one, by the presiding spirit, the universal regulating power, which from a moral chaos, has created and still increases and preserves a new spiritual world—the new Heavens and the new Earth.

In this as in the natural world, there are diversities of operation, but it is the *same spirit*: there could not be greater diversity than in nature; ITS UNITY IS NOT UNIFORMITY: *its oneness is NOT VISIBLE*; but to be inferred by the loftiest contemplations and researches of reason.

If one body, there are many members, hands, feet, eyes, ears, tongue: it is not uniformity; if all were ear, where would be the eye? the whole is one by the life of the body; and all are further united by the one presiding spirit, which directs the eye, the hand, the foot, &c. to the accomplishment of one design. Harmonising all our members to a common purpose. There are not two spirits or wills, one counteracting the decrees of the other, but the feet walk, the hands work, the ears listen, the eyes look, in one direction: so the many members of the body are one, as consenting together under the control of one spirit.

So the Church is one, in proportion as each member obeys the volitions of Christ, the governing soul of that body. And as we do not walk or move, because another wishes it, but because our limbs obey our own volitions; in like manner that is Christ's one body, in which he is thus supreme. This therefore will sufficiently teach us what is the one true Church, or body of Christ: it is that part of mankind which is influenced by the will of the Saviour, as the highest law of government.

THUS BY ONE SPIRIT, IS IT ONE BODY.

III. We have now in the last place to point out some deductions from this doctrine, as applicable to these times.

These deductions will refer to two things, the unity of the Church, as one in Christ, and the union amongst Christians, or recognition of each other, as members and differing branches of one community: the community is one in Christ; the communions, are various among men.

1. We observe then in the first place, that *neither the unity of the Church, nor the union or fellowship among Christians, consists in belonging to one outward visible communion of professed believers.*

NEITHER CHURCH UNITY NOR CHRISTIAN CHARITY REQUIRES THE ADOPTION OF THE SAME ECCLESIASTICAL POLITY.

For we have already seen that polity, (or grades of government, and orders of priesthood,) forms no part of Christianity.

That the form of Church polity most consistent with the gospel, is the one which consults Christ's honour, and the Church's liberty, is an axiom, with all who understand the New Testament. Independently of the nature of the gospel, the fact that polity is no element of salvation, is a sufficient proof that believers are supreme on earth, while Christ is supreme in Heaven.

That the multitude, the many, or the brotherhood, formed the ruling and disciplinary authority in the primitive Churches, is the plainest fact in historical Christianity: the Apostles were the foundation of the Churches, as laying down the basis of doctrine; on that foundation we are built; but do not *need a succession of foundations*, unless we are to have a succession of gospels, which would require a succession of Christs. Therefore no connexion with pretended successors, can be necessary for true Churchmanship. Indeed, Paul tells us, that if he or an angel from Heaven, should preach any other gospel, he is accursed; so that they who follow Paul's gospel, and they only, form the true Church.

But this gospel lays down no fraternity of Priests: it says nothing of the validity of orders, constituting the validity of the sacraments. And as the Churches were societies of lay believers; so that Church which we are told by Christ to hear; is not (as Romanists and Puseyites designedly or ignorantly feign) any authorized priesthood; but the lay society to which any one belongs:—that society being intrusted with discipline, as Paul directed the Corinthians. THEREFORE TO HEAR THE CHURCH, IS NOT TO HEAR PRIESTS, CLERGY, OR PARSONS: but to commit our differences to the arbitration of our fellow Christians. If Priests and Clergy do not know this, they are very ignorant: if they do, they are very deceitful.

The idea of outward union, in one ecclesiastical system as the perfection

of Christian oneness, is prevalent not only amongst those who would con-jure with rites—but seems the favorite delusion of such as holding what are called evangelical sentiments, long after a closer union among Christians.

But it is a maxim of experience, drawn from the highest point of the philosophy of history ;—that A KINGDOM OR NATION IS STRONG AND PROSPEROUS IN PROPORTION TO THE NUMBER OF DISTINCT AND SEPARATE ORGANIZATIONS OF WHICH IT IS COMPOSED. This is the highest truth for the social state ; it implies freedom and diversity ; active competition and healthful rivalry. It is the principle of all liberty ; it is freedom of trade ; freedom of families ; of political, intellectual and social organizations ; freedom of thought and religion :—it is fair space and defence for the proper activity of all human energies,

The principle is especially applicable to religion ; it will flourish most in proportion to the number of distinct societies : this is the great advantage of sects : one general society, especially as a centralized system, would slumber in indolence and inefficiency ; hence dissent woke up the Church of England, and gave to it all the religious life it possesses :—not its popish leaven called puseyism, (that is in the Prayer-book ;) but its Evangelicalism is the torch of Whitfield and Wesley, burning in an unfavourable atmosphere.

Should congregationalism, or independency ever become general, (and the political tendencies towards a wider suffrage, as well as every concession and liberal advance in centralized bodies of professed Christians, are steps in that direction,) there would be in the sect, the elements of life and prosperity ; because it consists of distinct societies.

But whatever may be thought of this, let the one truth we are advocating, be acknowledged,—that the unity of the Church, and union among its members, consist not in one organization, but is consistent with, nay requires *various* members ; and then *we shall cease to lament divisions*.

The only divisions or schisms to be lamented, are bitter contentions and animosities in the same communion : this is the only meaning both of heresy and schism in the New Testament ; and in this again we have a specimen of the dishonesty or ignorance of those Roman and Anglo-Catholic Priests, who are perpetually speaking and writing of the schism of those who dissent and separate from them.

But when men begin to read their Testaments, to find the meaning of the words there, this cheat will be exploded ; for there it is known by all

who read, that *schism is not separation from a Church, but disturbance inside it.*

Let this truth be learned, that Christians are one in Christ, and not one in ecclesiastical communities, and the penalty of excommunication, that instrument of priestly tyranny, will be robbed of its horror; and become quite harmless since only Christ can excommunicate from himself; and the terms of this excommunication, are laid down in the Bible, which is the key of the kingdom, left by Peter and his fellow Apostles.

Division, or separate communities, are the only safeguards of freedom and peace: so long as union in one Church system is thought desirable, power will be employed to force it: the Church which claims to be the true one, will, whenever it is able, denounce and persecute all who differ from it, as heretics, who will be treated, as if sinning against the majesty of the true Church.

So that this false notion of union, has originated all persecutions; and what is now advocated for love, is the root of all bitterness. All history is a sad exemplification of this important fact.

A melancholy proof of this, may be given in the words of a true churchman recorded in Wilkins Councils, * (i. p. 438.) "About 1166, (says William of Newburgh) certain heretics came to England, of the same description it is supposed, as those who are usually called *publicans*; there were something more than thirty of them, of both sexes. They could not long remain concealed, but being found to belong to a *strange sect*, they were arrested and confined in the public goal. The King commanded a Council to be assembled at Oxford, where they said that they were Christians, and venerated the doctrine of *the Apostles*.

But having been questioned concerning the articles of *our* most holy faith,—the true substance of the Heavenly physician, (Christ in the mass?) also those remedies i. e. the holy sacraments, with which he deigns to heal human weakness; they spake *perversely*, abhorring holy baptism, the eucharist and marriage [no doubt this last is a ghostly slander] and *SPEAKING CONTEMPTUOUSLY OF THE UNITY OF THE CATHOLIC CHURCH.*

Threats they ridiculed, abusing [i. e. using properly] those words of our Lord, "blessed are they who suffer persecution ~~for~~ righteousness sake, &c."

Then the BISHOPS lest the *heretical* poison should spread more widely, after publicly pronouncing them heretics, delivered them over to the Catholic prince [Pontius Pilate] that they might endure bodily correction, who

* Hart's Ecclesiastical Records, p. 371.

ordered the brand of infamy [the cross of Christ] to be stamped on their foreheads, and that being scourged with rods, they should be expelled the City, strictly prohibiting any man from presuming to receive them into his house, or to relieve them in any way. When the sentence was pronounced, they were led to the JUST PUNISHMENT, walking briskly, while their master went before them, and sung 'blessed shall ye be when men hate you.' Moreover, that *detestable body of men*, having their foreheads cauterized, were subjected to just severity. Gerard, as being their leader, was branded both upon the forehead and near the beard; and *their clothes being cut off as far as the girdle*, they were publicly beaten and driven out of the City. Thus expelled, they soon perished miserably, from the severity of the cold, *for it was winter*, no one shewing them the least degree of pity."

This explains the meaning of that saying, whosoever shall give a cup of water to my disciples, shall receive a disciple's reward. This water is to be given, when the one visible Church of Satan, persecutes the Church of Christ, and forbids on pain of the same fate, any one shewing "the least degree of pity."

This is the historical development of Church unity; and should one Church, or association of Priests, ever again acquire ascendancy, it would be what it ever has been, *an ecclesiastical conspiracy against the liberty of mankind*. Every teacher of Christ's truth, like John Wycliff, would be hypocritically denounced as "rending the tunic of our Lord."

NO OTHER PRETENCE HAS EVER BEEN SET UP FOR ALL THE HORRORS OF PERSECUTION, THAN THE VISIBLE UNITY OF THE CHURCH.

All reformers, in times of powerful corruption, have been branded as heretics, and schismatics; and then offered up to the moloch of Church unity; whilst the Prelates and High Priests of this sanguinary union, have generally in delivering over the heretic to the secular magistrate, prayed that he may be dealt tenderly with, when the hypocrites knew that the only tenderness intended, was "the burning fiery furnace." So has the world been cheated with episcopal tenderness and Church unity!

Herbert Thorndike, who was one of the episcopalian commissioners, for the final revisal of the Prayer-book, under Charles II, (1661.) is very elaborate on the doctrine of the one visible Church, as set forth in the creed, "*I believe in the holy Catholic Church;*" and it is too obvious from his "Just Weights and Measures," as well as other productions, that his doctrine of unity is only a doctrine of tyranny and persecution.

In a Letter on the present state of religion, during the Protectorate, he

declares that the doctrine of the creed—"the holy Catholic and Apostolic Church, distinguishes the body of true Christians from the conventicles of heretics and schismatics:" and that the essence of "this corporation of the Church," consists in episcopal clergy ordained through Apostolical succession; and that "when none such (ordained clergy) remain, then there is no Church in England."

Therefore, he makes the clergy the Church; and insists upon breaking up the congregations of fanatics or independents; as sinners against Church unity: who are not to be received back without penalties and manifest penitence, nor allowed to remain worshipping in their own way,—“for the Magistrate holdeth not the sword in vain.”

It would take up too much of our space, to exhibit the vile doctrine of unity, and tyranny, as there held against fanatics or dissenters.

Other opportunities will offer themselves for tracing these doctrines more minutely; it is sufficient here to testify, that the Church of England, whether Popish or Reformed, has ever written this doctrine of union in ashes and blood, *until it could no longer do so*.

Henry VIII. displayed this doctrine in his six “bloody articles,” to deny any one of which, was loss of life, and confiscation of goods; hundreds were murdered under that *act for avoiding diversity*: and this mainly at the instigation of bishops, who forced sisters to testify against brothers, daughters against parents, violating the sacred privacy of home; and even burning a lad at the stake, who was not old enough to understand his offence.

If any will deny these facts, or their connexion with this doctrine, we shall not fail to convince them against their will, by innumerable instances.

In the year 1400, the English clergy petitioned the king for a remedy against novelties and heretics, praying him to follow in the steps of his illustrious predecessors, and preserve the faith, by allowing the bishops to imprison heretics, and in the event of their obstinacy, to deliver them over to the officers of the king.

He graciously granted their request, declaring that if any heretic refused to recant, or afterwards relapsed, after being condemned by the bishop, “the mayor and bailiffs of the city, town, or burgh, nearest the residence of the bishop, having heard sentence pronounced against the said heretic, shall receive him, and cause him to be burnt in some remarkable [public] place, and in the presence of the people, so that his punishment may strike terror into the minds of others.” *

* Wilkins iii. p. 252. Hart 387.

The same year; on the strength of this law, William Sawtre was murdered by the Archbishop of Canterbury, for the crime of being a lapsed heretic; the Archbishop commissioning Robert Hallum to recite this sentence.—“*In the name of God. Amen. We, Thomas, by divine permission [not sanction] Archbishop of Canterbury, &c. pronounce, decree and declare, you to have been guilty and lawfully convicted of heresy, and sentence you to be punished as a heretic.*”

Then when delivering the poor man over to be burnt, the Archbishop commended him to the mercy of the secular power; well knowing that that mercy meant murder at the stake!

This false and monstrous doctrine of one true visible Church, to dissent from which is a sin and crime—this pretence above has lighted the fagot, by the hands of those Priests who in defence of unity have proved themselves to be true firebrands. And it is because rulers have found it consistent with their policy, to lend the secular power to Priests, that this spiritual fraternity has been enabled to develope its doctrines into practices.

Unity then, in the sense of one visible communion, under the government of a fraternity of ecclesiastics, is first an instrument of tyranny, fatal to men's liberties, religious, social, and political.

Secondly, this united community, fosters superstition as well as persecution. It has ever put itself in the place of Christ, and falsified his words about *hearing the Church*, and thus turned the salvation by his atonement, into salvation by the Church—rites and ceremonies efficacious through *valid ordination*.

This authority of the Church is built upon the keys, binding and loosing, sometimes claimed for Peter; sometimes for all the Apostles; sometimes for *the Church*, i. e. the ecclesiastical party to which the advocate belongs. For this authority as belonging to the Church, Thorndike (*Just Weights and Measures*, p. 31.) adduces Matt. xviii. 15-18; in which our Lord declares that if an offender will not hear the Church, he is to be regarded as a heathen man.

On this frail foundation, the whole fabric of priestcraft is based; loosing from sins, binding their penalty on sinners, are the enormous powers claimed by the clergy, from these words—Whereas *we have proved, THAT THE LAITY AND NOT THE CLERGY, ARE THE CHURCH*: whilst the offences there referred to, are not sins against God, but injuries amongst Christian brethren, which the Redeemer commanded to be settled by *lay arbitration*. Yet all Canons, Councils, and Church or

priestly power, are assumed on this falsification of our Lord's commandment.

Therefore, men are told to hear the Church, that is, as the word is altered in meaning—the clergy; a Church never mentioned in the New Testament: whilst further, men are told to hear this false Church, on a different subject to what our Lord spoke about; namely, matters of faith, instead of personal quarrels. The Church of Christ, has no authority in matters of faith; it is to hear Christ; and not to set up for an original speaker, which is plain Anti-Christ.

It is on this gross mistake that the Rev. Dr. Challoner proceeds, in "*The Catholic Christian Instructed*; by lawful authority." Hence his frequent assertions, in common with the writers of the Church,—of what *she* allows, condemns, or commands. And amongst his *Scripture proofs* that "all Christians are obliged to submit to these decisions of councils and pastors of the Church," he quotes these words, "and if he will not hear the Church, let him be to thee as a heathen man and a publican." "No wonder" adds the author, "that Christ should require this submission to his Church,—since even in the old law, *he required* UNDER PAIN OF DEATH a submission to the synagogue and *her* ministers in their decisions relating to controversies of the law, as may be seen, Deut. xvii. 8, 9, &c."

This way of dealing with Scripture, thus as much justifies the Church practice of killing heretics, as it justifies Church authority over consciences; and this Rev. Dr. Challoner, by lawful authority, thus instructs Catholic Christians! (p. 70.)

But that the Bible may not lie under this stigma, observe first, that the passage in Deuteronomy refers to a *civil trial*, not to any interpretation of religious law: and is a case of difficulty referred to the judge and the Priests, to decide between two men, one of whom has committed a civil crime; and the punishment of death, is for not submitting to the only or supreme authority in that theocracy. The crime was *treason*, not heresy. And Romanism is not a theocracy; the Priests are neither civil judges nor Levites; and if they were, they would have nothing on that account to do with Christ's law in Matthew, which was made for Christians, not for Jews; and for a Church of Christian laity, not a fraternity of Catholic Priests: and had to do not with faith, but with the adjustment of personal quarrels.

These men may well fall back on the Church's authority, since they are so incompetent to handle the Scriptures.

How this one true visible Church system fosters superstition is obvious from the authority here assumed, according to which, the believer is to give up his conscience to the Priest, or suffer the penalty of death. Other robbers say—"your money or your life!" The Priest says—"your conscience or your life!"

Herbert Thorndike, the episcopalian before referred to, acknowledges this danger of superstition, from this Church method, since as he observes, "the Romish Missionaries, having obtained this great truth [to be acknowledged] that there is no salvation out of God's Church, (which hath always been granted) how easie is it to infer that there is no salvation out of Rome:" this being settled, "the infallibility of the present [Roman] Church is swallowed *ipso facto*, and all the decrees of the Council of Trent must down, with the same assurance as the Holy Trinity. Thus they SAVE THE LABOUR OF PROVING *Transubstantiation, Purgatory, Prayers to Saints, Latin Service and half communion, &c.*, all of them too tough to be overcome. All of them are *clearly gained* by the prejudice which men have imposed on themselves, that the Church which enjoins them cannot err."

The same writer again declares (*p. 48, Just Weights and Measures*),—"Well may they [the Catholic Priests] persuade simple Christians, that they must first resolve which is the true Church, and then what is true or false in religion, by that which the Church, so resolved, teaches. This is a great deal the *shorter way*, than to justify the particulars which by this means they impose upon them."

Now what he thus condemns in Catholics, he immediately afterwards asserts for the Church of England, that in settling the religion of that Church, (in which he engaged)—"we go no further than the consent of of the Church will bear us out." And expressly declares, that the first thing-in debate with the nonconformists, is to settle which is the true Church!

The present establishment was founded on that principle—the Bible as interpreted by the early Fathers, who are the Church primitive: and accordingly the Prayer-book recognizes this course of doctrine and authority; whilst Puseyites and Evangelicals concur in appealing to "what our Church teaches in *her* formularies;" thus are its mistakes and presumptions defended by the grand presumption of the one visible Church—"the Holy Catholic Church" of the creed; not of the Bible. The bare idea or principle of *such* a true Church is the germ of Popery, and de-

velopes into Puseyism, against which Evangelicalism is a weak and inefficient, because inconsistent protest.

It is a mockery, therefore, to quote the Bible against that Prayer-book which you have solemnly declared, contains nothing contrary to the word of God. Equally vain to say the Church appeals to the Bible, and therefore you will; for the result of the Church's appeal, was to settle that Prayer-book as the teaching of the Bible: wherefore, should any clergyman introduce the Scriptures, instead of the Catechism, to prepare youth out of that for confirmation, such clergyman would be silenced, as one has learned to his cost.

And not only is the avowal or pretence of being such a true Church, injurious, as tending to cover all superstitions enacted in its name; but when it happens to be extensively predominant, it slumbers in indifference, being satisfied with the passive faith of its subject slaves; and meeting all their spiritual necessities by the dumb shew of visible rites;—the magical accompaniments of a visible Church.

It was Puritanism that forced preaching upon the Church of England, as Thorndike bitterly complains; he declared there were other ways of teaching than the pulpit, viz: by sacraments and other dumb signs.

He declares in his *Just Weights and Measures*, (p. 151.) the question between us and the Puritans is, whether sermons shall drive the communion out of the Church, or not? And complains of their changing the daily eucharist, especially this "communion every Lord's day and festival, &c., for two sermons every sabbath," which he declares is "not reformation, but apostasie."

And though Christians should know their duty, this he thinks may be very well accomplished without "two sermons every sabbath." Besides, preaching he observes leaves nice and difficult points, as dark as before; as well as "rendering more able curates, but not so ready speakers, contemptible to their people and the like." (153.)

The only instruction requisite, may be conveyed by homilies, repeated as often as occasion requires.

That the celebration of the eucharist, is the most principle office of God's service in Christianity, is evident, "and though some teaching be necessary, "every curate should not be bound to declaim by the glass,—because no side can hold out. Especially did he consider it dangerous to allow men to declaim freely in the pulpit, lest they should enter upon matters of Church and State. Altogether, his opinion was

that, "it is necessary that the world should be cleared of the imposture that reigneth; that two sermons every Sunday, is the due way of keeping the Sabbath among Christians, or of advancing God's public service." (p. 249.)

And this may teach all who will learn,—how much the Church of England is indebted to the fanatics, for its present methods of instruction; both for the general fact of two sermons a Sabbath, as well as for what Evangelicalism is uttered in the pulpit, after the white surplice of the desk has been discarded.

Thus have our principles extended further than our numbers; insomuch that even Father Taber, from the oracle of the Oratory, declares that the blessed St. Philip will learn how to adapt himself to the modern life of England,—the vernacular psalm-singing, the daily word of God, and the preaching of the sectaries.

Thus Tractarians, Evangelicals, and Oratorians, learn their best lessons in the University of dissent. Whereas, when any one true visible Church is powerful enough to silence others, it will be silent itself, and bringing out its sacramental wonders, "let *them* speak" like the "poor dumb mouths" in Cæsar's mangled body and torn garments.

No purity has ever been preserved, without contention and rivalry; if we had no sects, Priests would hide the Bible and enslave the world; but now all watch that will of God, as well as one another. And yet Protestant communities sigh for that visible unity, which is the boast of Rome, the enemy of man's liberty and God's truth.

But men may even be of the same sect, yet hostile and obstructive to each other; they may sign the same creeds and articles, and divide into hot factions as to their meaning.

Let it then be set down for an undoubted truth, that the oneness of God's Church, does not consist in belonging to the same outward community or visible fraternity of ecclesiastics—which is the fertile source of oppression and superstition

That this unity consists solely in our relation to Christ, by which we form part of his true Church; which is not a body of ecclesiastics, but the faithful laity, who alone constitute the New Testament Churches.

Had we space, it would be appropriate here to point out those mutual duties which constitute Christian union, or the recognition of each other. To shew that this is no compromise of principle; an amalgamation, in which each party repudiates its own system, to meet on neutral ground.

That it does not consist in that charity which is expended in compliment, compromise and platform unions : that it is no matter of charity, but of justice and equality ; in which that party cannot share which only tolerates the other on compulsion.

That this union does not exclude honourable controversy, nor brand as fierce those whom we cannot answer by argument.

True union will speak the truth, and not misrepresent those who differ, as many evangelical clergy, decry consistent dissenters as those who "would pull down the Church," whilst they would only build it up on the safe ground, God's word, not Acts of Parliament.

True union, will not vilify those who honestly enquire after truth ; nor condemn them as infidel for not accepting every theological dogma that time has mixed with popular belief : it will not exaggerate those differences which consist more in reasonable language than in variety of sentiment ; it will not seek to render devout and earnest enquiries odious by misrepresentations of their spirit and doctrines : it will do justice to real enquirers, by first patiently learning what they believe—and secondly, comparing it not with the dead words of men, but with the living truth of God. It will not call argument uncharitableness, and then meekly slander those who use it. Yet, many know by experience, how frequently these are the cherished weapons of those who condemn enquiry and reasoning under the title of "bitterness and wrath."

As to controversies, it is sufficient here to observe, that if as is sometimes said, our differences are insignificant, then they need not be lamented : whilst if they be important, we ought not to lay aside controversy.

The Redeemer's life was a bitter controversy ; and the severity of his denunciations, cannot be equalled in the whole compass of human language—every reformer was a controversialist, the Epistles are all controversial, and the great duty of Christians is to contend earnestly for the truth once delivered to the saints. Paul contended with Peter, and with the early Judaizers, nor was his severity against deceivers and hypocrites inconsistent with earnest love to souls.

There are sufficient advocates for an unmeaning sentimentality, in those who know not what they believe, or do not like to say ; there is plenty of that love which softens respectable sins, and bows truth politely out of court ; and which saves its unexpended bitterness for those who make less pretensions.

Truly these are not the times when we are to lay aside vigilance and plain speaking ; trimming our principles instead of our lamps.

Compliance, duplicity and diplomacy, are THE EXTREMES of our age, which we have most to guard against. Peter was to be condemned, when he smote with the sword, but the fierceness of that action was preferable to the mildness of Judas's kiss.

It is with such deep-rooted convictions, that we have endeavoured to contribute this mite, if peradventure God will bless it, for the defence of his truth ; not by the weapons of a carnal warfare, but by "the sword of the spirit, which is the word of God : " in which his true Church is described, and by believing which, we are become members of the same.

The history of Christianity, or rather ecclesiastical history, is the most humiliating subject for consideration, disclosing as it does a series of enormities and follies almost incredible.

If we were called upon to "believe in the Holy Catholic Church," as the creed expresses it—we could have no better reason for infidelity than the procedures of that part of mankind called "the Church,"—the powerful ecclesiastics of all ages.

It has been the corporation, in which all iniquity has been incorporated : it has disgraced human nature, by unnatural vices, degraded profligacy, debasing superstitions, sanguinary violence, unrelenting tyranny, unblushing falsehoods, insatiable avarice, all-grasping ambition.

Historical Christianity, in this sense of the word, constitutes the fairest mark for the shafts of ridicule, scorn, and unbelief.

But Christianity, is embodied in Christ, enforced in his New Testament, cherished in the hearts of the true elect, the despised and persecuted sects called heretical or fanatical—this stands out as an abiding miracle in the midst of human corruptions, as the true Church built upon a rock, against which the gates of Hell shall not prevail.

The one has all the marks of delusion and forgery, an imposition on the reason and liberty of mankind, an insult to the Author of all good : the other bears the indelible stamp of its Heavenly origin : both together form by contrast, an unanswerable argument for the truth of the gospel. The one is man's invention,—a golden calf, with all its stupidity splendour and wealth ; the other is the unmistakeable splendour, of the divine Majesty, crossing the threshold of the human spirit, to irradiate it with the true celestial glory.

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